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FIFTEEN SORROWFUL MYSTERIES OF THE BLESSED SACRAMENT

W. M. BULL

C. L. A.

SIXPENCE

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By

W. M. BULL

THE CATHOLIC LITERATURE ASSOCIATION,
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FOREWORD

My friend W. M. Bull, in whose company I visited the Holy Places of Palestine, and with whom I walked "in the pleasant fields of Galilee," has done me the honour of asking me to write the Foreword to "Fifteen Sorrowful Mysteries of the Blessed Sacrament." It is a request I may not refuse, though I am very conscious of my inability to write a suitable Foreword to a work which, in its manuscript form, I found a most helpful devotion.

The "Sorrowful Mysteries" is published in the Centenary Year of the Oxford Movement, or Catholic Revival, in the English Church, and my hope and prayer is that with God's blessing resting upon it this little book may lead all who use it with devotion to a fuller and deeper realization of the abiding Presence of an Incarnate, Crucified, Risen, Ascended, Glorified Lord with his own in the great Sacrament of his Love.

In the Fifteenth Mystery we read of the "Lamen-tation of the Doubted."

"Our Lord suffers in the Blessed Sacrament through *our want of confidence* in his power. One of the saddest things about his last visit to Nazareth before the Crucifixion was that he was unable to do there what he *would* have done otherwise because of the lack of faith."

When I knelt in the little church at Nazareth, which stands on the reputed site of the synagogue in which Our Lord taught, my prayer was the prayer which I hope all who use this Devotion may in very truth make their own: "Lord, I believe, help thou mine unbelief."

Many "Lovers of Jesus in His Sacrament" will I hope and pray use this book and find the Sorrowful Mysteries spiritually helpful to their devotion, and, though it is in no sense an official publication, I hope that many who are members of the Confraternity of the Blessed Sacrament may add this publication to the number of their devo-tional books and make good use of it.

A. E. CORNIBEER,
Vicar of St. Matthew's, Westminster, and Superior-General of the Confraternity of the Blessed Sacrament.

May, 1933.

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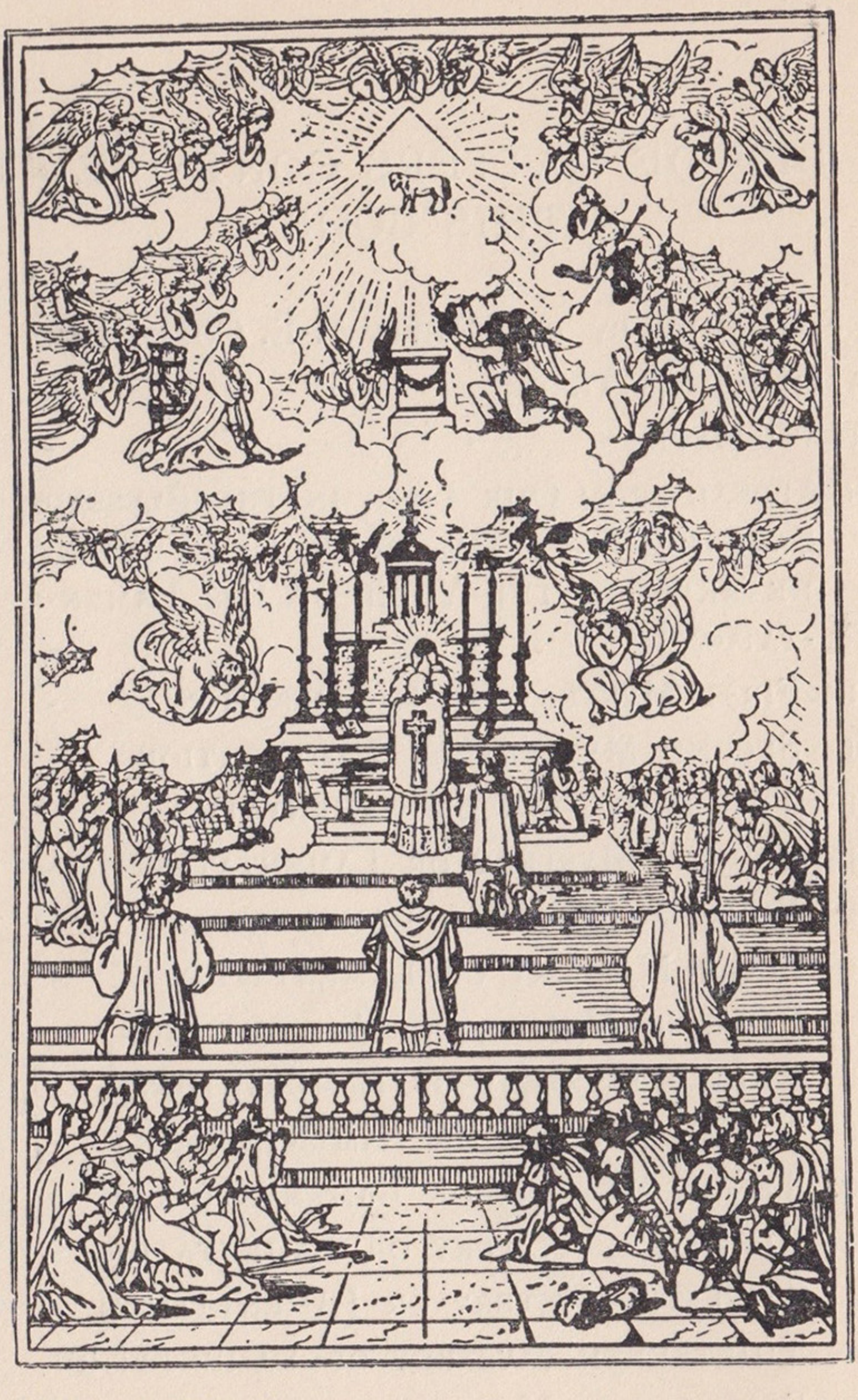

"The Saviour's lamentation do I hear. . . ."

Parsifal.

AN APPEAL FROM OUR LORD IN THE BLESSED SACRAMENT TO THE SOUL THAT WOULD HEARKEN TO THE VOICE OF HIS LAMENTATIONS

SEEING thou dost bear me so great a love in my Sacrament, that thou dost seek to behold more clearly the Mysteries of my sorrow therein, and has conceived within thy heart a desire to com--passionate thy Saviour, and to lessen his affliction, repent not of thy resolution, but come near to me with simplicity, that what is indeed hidden from the wise and prudent may be revealed unto thee by my Father after such a manner that whilst thou, on thy part, dost gaze upon me with the eyes of faith, I, on my part, may find in thee solace for my pains.

THE FIRST MYSTERY

THE LAMENTATION OF THE UNRECOGNIZED

"I am in the World, and the World knows me not."

OUR Lord suffers in the Blessed Sacrament be-cause of our *Ignorance* which fails to recognize him.

"There standeth one amongst you whom ye know not," cried St. John the Baptist to the crowd which thronged the banks of the river Jordan. Looking at one another, people doubted of whom he spake.

"He is in your midst," cries St. John today. "Behold him upon your Altar, in your Com-munion, in the Tabernacle, Aumbry, or Pyx! Behold him in the midst of your Town, in the midst of your Parish!"

"There standeth one amongst you whom ye know not!" he cries to those who, finding them-selves in a church where the Blessed Sacrament is reserved, walk past it making no sign of reverence; those who at Communion know not whom it is they receive. But if they should catch such words as these, they have no meaning for them. They look at one another doubtfully.

"Behold him!" he cries to those who seek they know not whom, and to them that say, "Oh that I knew where I might find him!"

And all the while, in the Sacred Species, our Lord waits—watches—*thirsts* for the look of recognition.

"I am here," he laments; "but alas! they know it not."

THE FIRST MYSTERY

A RESPONSE OF LOVE TO THE UNRECOGNIZED

"Lord, open their eyes that they may see."

MAKE a silent *Act of Adoration* of Our Lord in the Blessed Sacrament, wherever you may be, on behalf of all those throughout the world who do not recognize the Real Presence through *Ignorance*.

Direct your Act of Adoration towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Adoration for all the *Ignor--ance* of the past and of the future.

Pray for—Those who have never been taught to recognize Our Lord in the Blessed Sacrament.

Those under instruction for Confirmation.

Those responsible for First Communicants.

Pray also for—The Ignorance of Authorities, priests, people.

Cathedrals and churches visited by tourists where there is "Reservation."

The behaviour of those that witness processions of the Blessed Sacrament on the Continent.

The reverent recognition of Our Lord during the conveyance of Communion to the Sick.

And for .....

In the name of the *Ignorant*, say to Our Lord in the Blessed Sacrament, "O Lamb of God, we do behold and worship thee."

THE SECOND MYSTERY

THE LAMENTATION OF THE DISCREDITED

"I have told them, but they will not believe."

Our Lord suffers in the Blessed Sacrament because of our *Unbelief.*

It is the same unbelief which in one form or another met him at every turn during his life on earth.

Not so very long before he was crucified the sacred eyes fell upon a little child. Placing him in the midst, he said, "Except ye become like this . . . ye cannot enter the Kingdom of Heaven."

For then, as now, men cavilled at his words, dis--puted them, argued about them, twisted them, explained them away.

And when he taught about the Blessed Sacra--ment, people murmured.

"He *said* he was the living Manna—yes. And that, by eating and drinking his Body and Blood, we should eat and drink him and become one with him—yes. But of course it cannot be *true.* He could not possibly mean what he said. It is against Reason and Science. How could these things be?"

They were not like the child, who would surely have answered: "But he *said* so, therefore *it must be true.* The bread is his Body, and the wine his Blood. They are himself."

The wise and prudent shrug their shoulders. They are above such "superstition."

Sorrowfully the Sacred Heart laments: "I have told them, but they will not believe!"

THE SECOND MYSTERY

A RESPONSE OF LOVE TO THE DISCREDITED

"Lord, increase their faith."

MAKE a silent *Act of Faith* in the Real Presence of Our Lord in the Blessed Sacrament, wherever you may be, on behalf of those throughout the world who do not believe in it.

Direct your Act of Faith towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Faith for all the *Unbelief* of the past and of the future.

Pray for—Those whose attitude towards the Blessed Sacrament is determined by Science.

Those whose attitude is determined by Reason, Proofs, Explanations, Results.

Those who cannot believe what they cannot see.

The influence of such views upon young people, or in the Church, the Universities, the Press, etc.

And for .....

In the name of *Unbelievers*, say to Our Lord in the Blessed Sacrament:

"Our Lord and our God, we believe in the doctrine of thy Most Real Presence, because thou hast said it, and thy word is true."

THE THIRD MYSTERY

THE LAMENTATION OF THE DESPISED

" They will not come to me that they may have Life."

Our Lord suffers in the Blessed Sacrament be-
-cause of our *Indifference.*

To the woman of Samaria at Jacob's Well he was able to say : " If thou knewest the gift of God, and who it is that said to thee, ' Give me to drink ' ; thou wouldest have asked of him."

There was no indifference, only ignorance. As soon as she heard, she believed.

Neither were the people of Sychar indifferent. Immediately, we are told, they went out of the city and came unto him.

And his joy was such that it was to him as food, and the weariness of the journey was forgotten.

They came to him and invited him into their homes.

But with the people of Jerusalem it was far otherwise.

They shut their eyes to the truth because they did not want the gift of God.

They were quite satisfied to go on as they were ; to look for Life in their own way.

They did not want to be disturbed, or put them-
-selves out.

" Why should we come to thee ?" they replied.

From our Altars today rings the heart-broken lament : " How often would I gather them, but they will not come to me !"

THE THIRD MYSTERY

A RESPONSE OF LOVE TO THE DESPISED

"Kindle in them the fire of thy love."

MAKE a silent *Act of Fervour* to Our Lord in the Blessed Sacrament, wherever you may be, on behalf of all those throughout the world who are *Indifferent*.

Direct your Act of Fervour towards him as upon the Altar, in Communion, in the Taber--nacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Fervour for all the *Indifference* of the past and of the future.

Pray for—Those who stay away from Communion because they have no desire for it (in will, not feeling).

The self-satisfied. The independent. The worldly--minded. The pleasure-loving.

Those who do not think it worth while to make the required effort, or to undergo the least sacrifice for the sake of their Communion.

Also for—The Unconfirmed.

And for .....

In the name of the *Indifferent*, say to Our Lord in the Blessed Sacrament: "Dear Lord, we hunger for thee; we thirst for thee."

THE FOURTH MYSTERY

THE LAMENTATION OF THE REJECTED

"I am come unto mine own, and mine own receive me not."

OUR Lord suffers in the Blessed Sacrament because of our *Refusal* to entertain him.

As long ago as his earthly Ministry, there was this dependence upon such hospitality as is offered him.

On his way to Jerusalem, he came to the Samaritan village as one who had no place in which to lay his head.

His disciples were obliged to ask on his behalf, because no one of all who knew him up and down the country had cared enough to send an invitation.

Regardless of their want of love, he offers him--self to be their Guest.

He waits outside the gate of the village on the chance of finding a welcome.

He is there, in case someone concealed under those roofs should desire him.

He is come unto his own—his own by virtue of their creation—their redemption.

He is come, confident of their goodwill, yearn--ing to expend his Blessings, to receive and be received.

Surely someone will be glad.

Time passes. No one comes out to greet him. Door after door is shut. House after house refuses.

"Let him go elsewhere. We do not want him!"

Such a rejection is still possible today.

In the Blessed Sacrament, he laments: "I am come, but they receive me not!"

THE FOURTH MYSTERY

A RESPONSE OF LOVE TO THE REJECTED

"Cause them to say: 'Blessed is he that cometh.'"

MAKE a silent *Act of Welcome* to Our Lord in the Blessed Sacrament, wherever you may be, on behalf of those throughout the world who refuse him ad--mittance.

Direct your Act of Welcome towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Welcome for all acts of *Re--jection* in the past and in the future.

Pray—That Our Lord in the Blessed Sacrament may be welcomed more often, by an early Mass, at least on all Sundays and Days of Obligation.

That he may be so welcomed daily.

That the Holy Eucharist may be regarded universally as the chief Sunday Service.

Pray—For a desire on the part of parishes and hospitals for the Blessed Sacrament reserved.

For the practice of Spiritual Communion and its use between sacramental communions.

And for .....

In the name of every town and village, every parish, say to Our Lord in the Blessed Sacrament: "Even so, come Lord Jesus!"

THE FIFTH MYSTERY

THE LAMENTATION OF THE FORSAKEN

"They also have gone away."

OUR Lord suffers in the Blessed Sacrament because of our *Desertion.*

The desertion of those who have known him. Those who have believed.

The desertion of those to whom he has given himself in Communion.

Those who have knelt to welcome him as their Guest.

Those who have companied with him between Communion and Communion.

He suffered in silence when the crowd that thronged him in Galilee dispersed.

He suffered in silence when those inquirers after the truth, who followed him, departed and went on their several ways.

It was when he looked at his disciples—that little band which had accepted him, made sacrifices for him; sharing his life, his enemies, his toils; which had given him love for love—that the pain of his Heart overflowed and he said: "Will *ye*, will ye also, go away?"

For there is nothing to prevent them from going. He does not compel anyone to be faithful.

There is nothing to prevent the Communicant from abandoning him.

So his disciples are free to desert, or to betray. So first one lapses, then another.

In bitterest agony, laments his love: "They also have deserted me and gone away!"

THE FIFTH MYSTERY

A RESPONSE OF LOVE TO THE FORSAKEN

"Renew a right spirit within them."

MAKE a silent *Act of Loyalty* to Our Lord in the Blessed Sacrament, wherever you may be, on behalf of all those throughout the world who have *deserted* him.

Direct your Act towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your *Act of Loyalty* for all acts of Desertion in the past and in the future.

Pray for—The communicants whose place at the Altar Rail is now empty.

Those that have deserted Our Lord for someone or something else.

Those that have allowed themselves to drift, or to be put off by laughter, etc.

Those who have fallen into some sin and are too ashamed to return.

Those who are estranged from him through sickness, sorrow, loss, failure, etc.

Those who have lost their early faith.

Also for—Apostate or unworthy Priests.

In the name of those who have "gone away" (especially . . .), say to Our Lord in the Blessed Sacrament: "Whom or what have I, dear Lord, in Heaven or on earth in comparison with thee?"

THE SIXTH MYSTERY

THE LAMENTATION OF THE MISUNDERSTOOD

"They do not understand my speech."

Our Lord suffers in the Blessed Sacrament through *Misunderstanding*.

It was because they did not understand that the people of Gadara asked him to depart out of their coasts.

Rumours had reached them which filled them with prejudice.

They had heard the story about the madmen and the manner of their deliverance.

And they were afraid—afraid for themselves and their possessions. They did not want to be dis--turbed or upset in any way.

What was good enough for their fathers was good enough for them.

So they went out of their city, and out of their villages in a body, and, because of their lack of understanding, they asked Our Lord to go away.

It was not that they were unbelieving, or in--different, or at enmity with him.

And afterwards, when they heard the explanation, when someone they knew yet did not know, so great was his transformation, told them all about it, their fear and mistrust vanished. They were filled with wonder.

Today there are countless souls upon whom Our Lord longs to pour his choicest gifts; but they will not suffer him to do so, because they do not understand.

Wistfully, laments his Sacred Heart: "They cannot hear my word!"

THE SIXTH MYSTERY

A RESPONSE OF LOVE TO THE MISUNDERSTOOD

"Make them to understand."

OFFER Our Lord in the Blessed Sacrament a silent *Act of Responsive Understanding*, wherever you may be, on behalf of all those throughout the world who do not understand.

Direct your Act towards him upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Responsive Understanding for the *Misunderstanding* of the past and of the future.

Pray for—The special guidance of the Holy Spirit for our Bishops, Priests, and Laity in all that concerns the Blessed Sacrament, especially with regard to Perpetual Reservation, the Com--munion of those unable to be present at Mass, the Communion of the Sick and Dying, and the treat--ment of the Blessed Sacrament Reserved.

Pray—That those obstacles to Divine Grace which are the result of misunderstanding may be overcome.

For the prejudice in connection with the word "Mass."

Also .....

In the name of those who do not understand, say to Our Lord in the Blessed Sacrament: "Speak, Lord, for thy servant heareth."

THE SEVENTH MYSTERY

THE LAMENTATION OF THE PERSECUTED

"They reward me evil for good, and hatred for my love."

Our Lord suffers in the Blessed Sacrament through our *Malice*.

In Judæa and in Galilee the malice of his enemies led to deliberate and continuous persecu--tion. It led also to attacks upon his Sacred Person, actually or by word of mouth.

In the world today he is persecuted by those whose object is to dethrone him from the lives and consciences of men; he is attacked by malicious blasphemies and sacrileges in the Blessed Sacrament.

The methods of those that hate him do not vary, and so in our own country and in other countries—

His claims are denied,
His authority undermined,
His powers circumscribed,
His work handicapped,
His influence weakened.

Men are laughed out of believing in him, per--suaded that they are deceived, morally tortured into giving up their discipleship.

Children are taught the policy of hatred.

Their elders are arrayed against him.

"Away with him!" they cry. "Away with God, the Church, the Sacraments! What have they to do with us?"

Crucified, laments the living Bread: "They hate me, spurn my gift, without a cause!"

THE SEVENTH MYSTERY

A RESPONSE OF LOVE TO THE PERSECUTED

"Grant them thy Truth, that they may be forgiven."

MAKE a silent *Act of Devotion* to Our Lord in the Blessed Sacrament, wherever you may be, on be-half of all those throughout the world who are at enmity with him.

Direct your Act of Devotion towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Devotion for all acts of *Malice* in the past and in the future.

Pray for—The conversion and forgiveness of those that are in league against him, especially through the Anti-God Movement.

The conversion and forgiveness of those that deliberately blaspheme in thought, speech, writing, art, etc.

Those that commit sacrilege.

Those that deliberately persecute others for their Religion.

Pray also—For children exposed to the teaching of Bolshevist Sunday Schools.

And for .....

In the name of the *Malicious*, say to Our Lord in the Blessed Sacrament: "We adore thee, O Christ, and we bless thee."

THE EIGHTH MYSTERY

THE LAMENTATION OF THE UNCONSIDERED GUEST

"They give me no kiss."

Our Lord suffers in the Blessed Sacrament through our *Discourtesy* and *Inconsideration*.

When he came to be the Guest of Simon the Pharisee, he found in that house none of the self--abasement of the nameless Centurion. No trouble was expended over the manner of his reception.

Anything had been considered good enough for him. No special preparation was thought neces--sary—not even the preparation which would have been indispensable in the case of certain other guests.

That Our Lord himself should come to Simon and accept his hospitality did not seem in any sense a favour. It was rather Simon who conferred one by giving him an invitation.

When he comes to the soul in Communion, how often there has been that same lack of preparation. He finds no consideration for his sanctity, no con--sideration for his love, no consideration for his majesty.

No trouble has been taken about the tears of humility and sorrow for unworthiness and sin. No pains to welcome him with a kiss of an eager desire.

No anxiety about the anointing of his head with the oil of homage and adoration. Surely he will not miss them, we think.

Wistful, tender is the lament in reply: "I came to them, but they gave me no kiss!"

THE EIGHTH MYSTERY

A RESPONSE OF LOVE TO THE UNCONSIDERED GUEST

"Teach us, O Lord, to prepare thy way before thee."

MAKE a silent *Act of Preparation* to Our Lord in the Blessed Sacrament, wherever you may be, on behalf of all those throughout the world who take no pains over their Preparation before Communion.

Direct your Act towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Preparation for all the failures of this kind in the past and in the future.

Pray—That Our Lord may be received by com-
-municants with greater love and care.

For the universal adoption of the Church's Rule concerning Fasting Communion.

For the use of the Sacrament of Absolution.

That Communion may be increasingly desired.

For the behaviour of communicants before, during, and after the Service.

Pray also—For those who receive him impeni-
-tently, or when in a state of mortal sin.

And for .....

In the name of all who are careless about their Communions, say to Our Lord in the Blessed Sacrament: "Lord, I am not worthy that thou shouldest come under my roof."

THE NINTH MYSTERY

THE LAMENTATION OF THE UNTHANKED

Our Lord suffers in the Blessed Sacrament be-cause of our *Ingratitude.*

The lepers belonging to the outskirts of the border village between Galilee and Samaria re-ceived from him the gift of bodily health, of restoration to the life of those around them. After they had received it, nine of them went on—one of them returned.

Nine of them thought they had done enough in obeying him. They had certainly been rewarded in so doing.

He had known just what would happen, they may have argued, and of course he would not expect them to go back. They never guessed that even then he was longing for them to come, longing to see them, longing for their love, their gratitude.

But he looked for them in vain. Only one of those who knelt before him returned.

At our altars he gives himself in Communion. The communicant goes on his way, bearing him in his very heart.

How often during his occupations does he care enough to turn back, as it were, to the thought of his Communion—to adore his God, and to renew his union with him?

How often does he care enough even to offer a recollected and devout thanksgiving with his daily prayers?

Forgotten within their soul, Our Lord laments: "Did they not then receive me? They are not returned!"

THE NINTH MYSTERY

A RESPONSE OF LOVE TO THE UNTHANKED

"Grant to us, O Lord, a thankful heart."

OFFER a silent *Act of Gratitude* to Our Lord in the Blessed Sacrament, wherever you may be, on behalf of all those throughout the world who take no pains over their Thanksgiving for Communion.

Direct your Act towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Gratitude for all the *Ingrati--tude* of the past and of the future.

Pray—That Our Lord may receive more gratitude from Communicants.

That more time may be spent in thanking him.

For the grace of Recollection for communicants between their Communions.

That they may not leave their devotion at the Church door.

That the Sacred Heart of Our Lord may be made happy by the joy of the communicant in the life of union with him.

And for .....

In the name of all who are careless about their Thanksgiving, say to Our Lord in the Blessed Sacrament: "I thank thee, dear Lord, with all my heart, for the Communion of thyself, and my union with thee."

THE TENTH MYSTERY

THE LAMENTATION OF THE LOVER OF LITTLE CHILDREN

"They will not suffer them to come unto me."

Our Lord suffers in the Blessed Sacrament through the *Absence* of little children.

During the last journey before his Passion, their coming so rejoiced his Heart that he rebuked those that would have deprived him of them. He has not changed today.

Now as then, he has need of them—need of their simplicity, their love, their faith, and their confi--dence; need as it were of their loving arms about his neck.

Then, during that last journey, it was the parents who supplied that need of his by bringing their children to him.

They did not send them. They came with them.

Now, at the present day, the parents remain at home, although baptized and his disciples. They take their children out, but not to seek Our Lord; not to visit him, to adore him, to ask his Blessing.

Those who are responsible for their education teach them all manner of things, but not how to run to his breast in the Blessed Sacrament.

Permission may be given with one hand. The children are told to do as they please, but they can--not find him alone. They do not understand.

And so Our Lord must needs lament: "They are not suffered to come unto me!"

THE TENTH MYSTERY

A RESPONSE TO THE LOVER OF LITTLE CHILDREN

"Lord, that they may be brought unto thee."

MAKE a silent *Act of Sorrow* to Our Lord in the Blessed Sacrament, wherever you may be, for the *Absence* of so many children throughout the world.

Direct your Act of Sorrow towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Sorrow for that Absence in the past and in the future.

Pray—That to bring children to know and love Our Lord in the Blessed Sacrament may be the desire of Parents, Teachers, Nurses, etc.

For Parents who leave their duty to others.

For children whose Parents do not go with them to Mass, and are rarely, if ever, seen at the Altar.

For the thorough instruction of our children about the Blessed Sacrament, and that they may be taught to look forward to their First Communion.

For the place given to the Blessed Sacrament in our Public Schools, etc.

And for .....

Say to Our Lord in the Blessed Sacrament for some child who has never been brought to him: "Jesus, Friend of little children, have mercy on me!"

THE ELEVENTH MYSTERY

THE LAMENTATION OF THE IGNORED

"Their heart is far from me."

Our Lord suffers in the Blessed Sacrament through our *Want of Love* towards him.

When he was born for us at Bethlehem, there was no demonstration of adoring love on the part of those among whom he came.

There was no pilgrimage of devotion from the City of Jerusalem; no testimony of rejoicing, no eagerness, no ardour.

There were solitary visits from three shepherds and three Kings.

In Egypt, no one knew him.

During the long years at Nazareth, tabernacled, as it were, amidst the trade-centres of the world, his Mother and St. Joseph were perhaps alone in their penetration of the Divine secret.

And when at Capernaum, the enthusiasm atten-dant upon his miracles wavered and died, few indeed were those who remained to adore him as Incarnate God.

When he is born for us in the Blessed Sacra-ment, it is still the same, even amongst the Baptised. When he is tabernacled in our churches, actually dwelling in the midst of us as he dwelt at Nazareth or at Capernaum, how many visits does he receive?

How many protestations of ardent personal affection? How many confidences?

How many out of the congregation, the district, penetrate the mystery of the hidden Presence? Is it not rather unknown, forgotten, ignored?

From the pent-up depths of his love, Our Lord laments: "I am as *a stranger* unto them!"

THE ELEVENTH MYSTERY

A RESPONSE TO THE IGNORED

"Lord, increase our love."

MAKE a silent *Act of Love* to Our Lord in the Blessed Sacrament, wherever you may be, on behalf of all those throughout the world who *ignore* him.

Direct your Act towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Love for all the want of love in the past and in the future.

Pray—That the wonder of the Blessed Sacra-ment, the joy of visiting Our Lord therein, the privilege of Communion, may be appreciated by all men.

That the habit of paying visits to Our Lord in the Reserved Sacrament may grow, especially in parishes where such visits are fewest, and in our hospital chapels.

Pray also—That the outward signs of "Reservation" may always be exhibited to the faithful.

That opportunities of visiting the Blessed Sacra-ment where it is reserved may be universally conceded.

And for ..... (*e.g.*, Districts without churches. Corporate devotion shown to the Blessed Sacrament).

Say to Our Lord in the Blessed Sacrament on behalf of those who ignore him: "I love thee."

THE TWELFTH MYSTERY

THE LAMENTATION OF THE DISHONOURED

"I honour my Father, but they do dishonour me."

Our Lord suffers in the Blessed Sacrament because of our *Lack of Reverence.*

He suffers far more at the hands of those who, like the townsfolk of Nazareth, are so familiar with his Presence that their very familiarity becomes a stumbling-block to them, than at the hands of those of the faithful who are unable to cry, "Hosanna."

In the Blessed Sacrament, as at Nazareth, his comings and goings are of daily occurrence.

We have grown so accustomed to the words of Consecration; so used to the routine of Sunday and Week-Day Celebrations.

In the Blessed Sacrament, as at Nazareth, his dwelling-place is so well known.

The sight of the Tabernacle, Aumbry, or Pyx, is so familiar.

He never calls attention to himself.

He is so quiet and unassuming.

There is nothing to make men feel their position with regard to him; nothing to frighten them away. In fact, it is only too easy to take every-thing for granted; to forget entirely that one is in the presence of the Blessed Sacrament.

It is only too easy to grow careless or irreverent; to relax the guard over ourselves. Special acts of devotion begin to seem unnecessary; the care of Altar Vessels and Linen, unimportant.

Concerning many congregations, Our Lord and God laments: "I receive not honour from men!"

THE TWELFTH MYSTERY

A RESPONSE OF LOVE TO THE DISHONOURED

"Mayest thou be reverenced by all that are about thee."

MAKE a silent *Act of Reverence* to Our Lord in the Blessed Sacrament, wherever you may be, on behalf of the Irreverent, especially among the faithful, throughout the world.

Direct your Act towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Reverence for all the irreverence of the past and of the future.

Pray—For a great increase in the reverence shown to Our Lord in the Blessed Sacrament, especially during Mass and at Sick Communions. For the thoughts, words, and acts of communicants. For the proper care of the Sacred Vessels, the Linen, and all that concerns the Altar.

Pray also—That the traditional usages and customs necessary for the protection of the Blessed Sacrament may become general, and for the universal observance by the Anglican Communion of the Feast of Corpus Christi.

And for .....

In reparation for some dishonour, say to Our Lord in the Blessed Sacrament: "Behold, dear Lord, our most humble reverence and contrition."

THE THIRTEENTH MYSTERY

THE LAMENTATION OF THE FRUSTRATED

"They know not what spirit they are of."

OUR Lord suffers in the Blessed Sacrament through the *Frustration* of his purposes and desires by the communicant.

When St. James and St. John prayed that a judgment might overtake certain people who had treated him badly, they aggravated instead of lessened his hurt, by failing to look at the incident with his eyes.

Our Lord was therefore not only frustrated in his designs with regard to those persons, but also in his desire that they who journeyed with him should reflect the thoughts of his Heart.

In Communion, the communicant receives him who is the Light of the World, and by receiving him, becomes as it were his lantern or monstrance to others. But, unless the glass is kept clean and polished by recollection and faithfulness, he cannot use it as he would.

Again, through Communion the communicant becomes his living Tabernacle. But unless the soul is kept free for him from the invasion of innumerable pre-occupations, his desire for the perpetual companionship and co-operation of the communicant is frustrated.

Too often is he thus thwarted.

Too often are his purposes unheeded, and the thoughts of his Heart unshared.

To the communicant there goes forth the desolate cry: "I thirst!"

THE THIRTEENTH MYSTERY

A RESPONSE OF LOVE TO THE FRUSTRATED

"Make us worthy of our calling."

OFFER a silent *Act of Self-Consecration* to Our Lord in the Blessed Sacrament, wherever you may be, in reparation for all the frustration of his purposes and desires by communicants.

Direct your Act towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Self-Consecration for all the frustration of the past and of the future.

Pray—That Our Lord may be able to manifest himself to others through the communicant. That in the daily life of the communicant there may be a constant solicitude for and co-operation with Our Lord over little things. For the communicant's courage and wisdom when called upon to bear witness for Our Lord or the Blessed Sacrament.

That the communicant may strive to be as Our Lord in the world.

For the fulfilment of Our Lord's desires with regard to each communicant personally.

Also for—The harm done by communicants.

In reparation for all the failure on the part of communicants, say to Our Lord in the Blessed Sacrament: "Make of me what thou wilt."

THE FOURTEENTH MYSTERY

THE LAMENTATION OF THE UNASSISTED

"They that labour with me are so few."

Our Lord suffers in the Blessed Sacrament through our *Neglect to Assist him* in his Divine Offering for souls.

It was on a hill that Moses offered his interces-sion for the children of Israel in their battle with the Amalekites on the plain below. "Tomorrow," he said to them, "I will stand on the top of the hill." For, in the Providence of God, the lifting up of his hands was to secure the victory against the enemy. It was on a hill that Our Lord offered himself as the supreme—the only—intercession for the children of men against the hosts of evil. And it is, as it were, from the top of Calvary that he says to us before a lifting up of that Sacrifice from our Altars: "Tomorrow, I will stand on the hill."

For, in the Providence of God, the lifting up of that Sacrifice is to apply the grace of his victory on our behalf against the enemy, to the needs on the plain.

But Moses was not alone. Aaron and Hur stood at his side to assist and join themselves to his intercessory offering.

And, today, in the lifting up of his Divine arms, Our Lord has need of assistants.

Alas! how few respond!

With his arms outstretched for the world and all its needs—for the salvation of souls—the Divine Victim laments: "They will not stand with me on the top of the hill!"

THE FOURTEENTH MYSTERY

A RESPONSE OF LOVE TO THE UNASSISTED

"Lord, that there may be more labourers."

MAKE a silent *Act of Desire for the Salvation of Souls* in union with Our Lord in the Blessed Sacrament, wherever you may be, in reparation for the lack of apostolic zeal amongst so many of the faithful throughout the world.

Direct your Act towards him as upon the Altar, in Communion, in the Tabernacle, Aumbrey, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act of Zeal for all the selfishness of the Past and of the Future.

Pray—That the Doctrine of the Holy Sacrifice may be everywhere taught and understood.

That the duty of assisting at it, as being the chief means of intercession, may everywhere be recognized.

That the Offering of the Holy Sacrifice may be applied as it ought to present needs and to the living and the departed.

That every communicant may be keenly zealous for souls, and for the advent of God's Kingdom in all men and in all things.

And for .....

In reparation for the lack of apostolic zeal, say to Our Lord in the Blessed Sacrament: "I will stand with thee on the hill."

THE FIFTEENTH MYSTERY

THE LAMENTATION OF THE DOUBTED

"Where is their faith?"

OUR Lord suffers in the Blessed Sacrament through our *Want of Confidence* in his power.

One of the saddest things about his last visit to Nazareth before the Crucifixion was that he was unable to do what he wanted to do there—what he *would* have done otherwise—because of the lack of faith.

Much had happened since his earlier visit, when those who had known him nearly all his life rose up against him and tried to kill him. Many things might have served to open their eyes—many sermons and instructions, many mighty works, the witness of friends and acquaintances: those that saw who had not seen before, those who were able to do what had been impossible for them until he had made it possible.

But when, out of the goodness of his Heart, overlooking the incidents of that other visit, he had come to Nazareth again, it was only to be wounded afresh by the same lack of faith.

This time there was no violence.

The people were quiet. They looked at him calmly, critically.

There was nothing extraordinary about his appearance, no light about his head, no vision of attendant Angels.

How was it possible for him to have any power? What was the use of bringing difficulties to him?

Wounded by the same lack of confidence today,
Our Lord sighs: "They do not yet believe!"

THE FIFTEENTH MYSTERY

A RESPONSE OF LOVE TO THE DOUBTED

"Lord, that we may repose our confidence in thee."

MAKE a silent *Act of Confidence* in Our Lord in the Blessed Sacrament, wherever you may be, in reparation for all the Lack of Confidence shown him throughout the world.

Direct your Act towards him as upon the Altar, in Communion, in the Tabernacle, Aumbry, or Pyx.

Unite yourself with the Holy Angels, and with his Blessed Mother, the Saints, and the whole Church.

Extend your Act for all the lack of Confidence in the Past and in the Future.

Pray—That the grace of an holy abandonment of themselves and their troubles to Our Lord may be given to all communicants.

That the Sacred Heart of Our Lord may not be so constantly wounded and humiliated by the com--munication's obvious lack of confidence in him in the cares, difficulties, sorrows, etc., of everyday life.

For the growth of the habit of simple confidence in Our Lord in the Holy Sacrifice, in Communion, and in the Blessed Sacrament Reserved.

Also for .....

In reparation for our mistrust, say to Our Lord in the Blessed Sacrament: "To thee do I confide all my fears."

LET US

ADORE FOR

EVER THE MOST

HOLY SACRAMENT